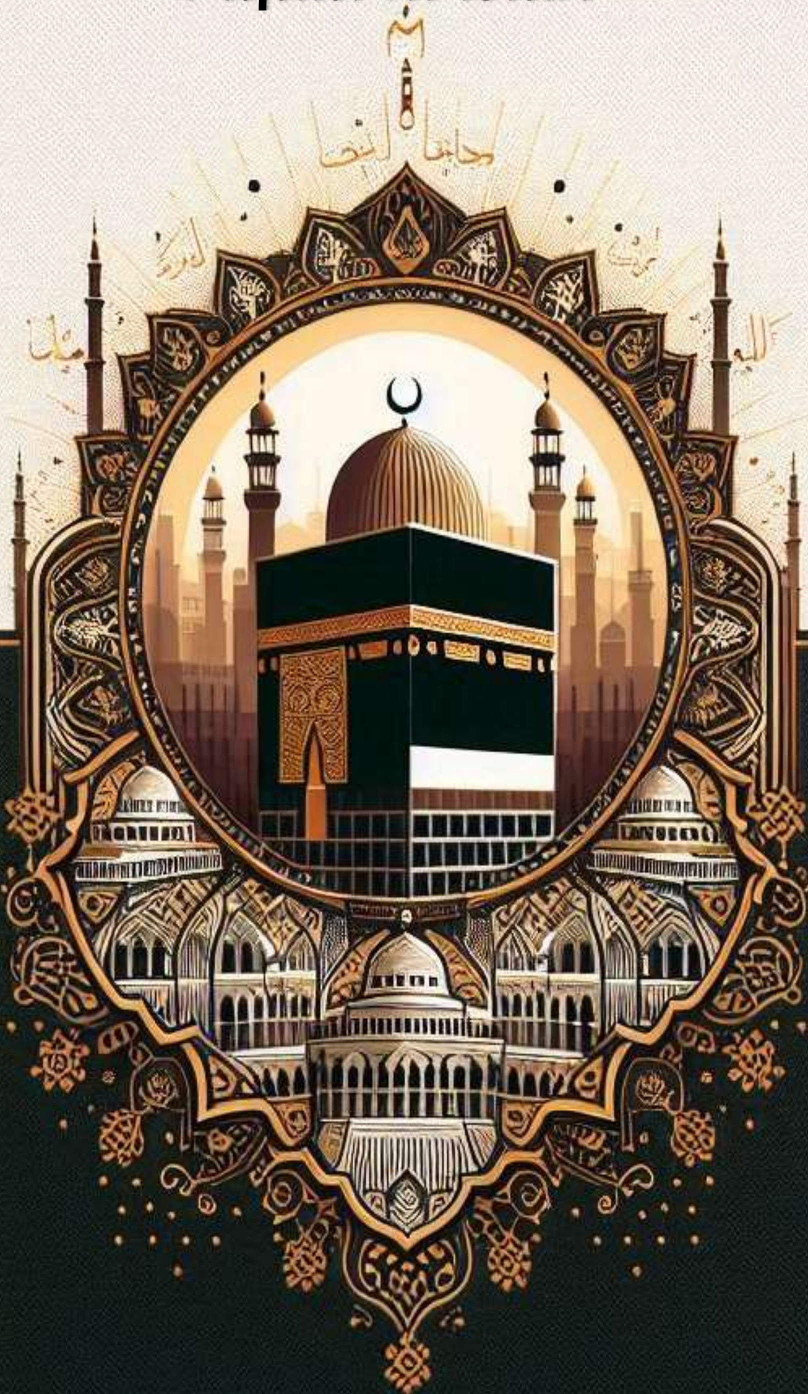
Aqaid ki islah



بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Aqaid Ki Islah

Quran-e-Majeed mein is qisam ki bahut si ayaat moujood hain, jin se saaf saaf yeh sabit hota hai ke kaa.inaat mein Allah Ta'ala ke siwa haqiqi ma'ani mein koi hasti mojood nahi hai. Chand ayat neeche liken gaye hain:

[الحديد: ٣] ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(Wohi awwal bhi hai, aur aakhir bhi, aur zahir bhi hai, aur chupa howa bhi, aur woh har cheez ka ilm rakhta hai.)

1. Yani wohi sab makhlooq se awwal hai aur wohi sab ke fana ke baad bhi rahega. Yani is par na pehle kabhi maut taari hua' aur na aayendah maut kisi darje mein bhi taari hoga. Is liye sab se aakhir mein wohi hai aur wohi zahir hai aur wohi haqeeqat ke e'tibar se nihayat makhfi (hidden) hai. Yani is ki zaat ka koi idraak (perception) nahi kar sakta aur woh khud to aisa hai ke makhlooq ko ek hesiyat se ma'aloom hai aur ek hesiyat se ghair ma'aloom. Lekin saari makhlooq har e'tibar se is ko ma'aloom hai aur woh har cheez ka khoob jaan'ne wala hai.

2. Yani jab kuch na tha woh tha, aur jab kuch na rahega woh rahega, woh sab zaaheron se badh kar zaaher hai. Kyunkay dunya mein jo kuch zahoor hai woh sab isse ki sifaat (attributes) aur isse ke noor ka zahoor hai, aur har makhfi (hidden) se badh kar makhfi (hidden) hai, kyunkay is ki haqeeqat zaat ko koi nahi pa sakta. Hadith mein is ayat ki behtareen tafseer maujood hai.

Hadith: to hi pehla hai koi tujh se pehla nahi hai aur tu hi aakhir hai koi tere baad nahi, tu hi zaaher hai koi tujh se upar nahi, tu hi baatin (hidden)hai koi tujh se chupa howa nahi. Phir ahl-e-jannat aur ahl-e-dozakh ki zindagi ke kya ma'ani? Is ka jawab asaan hai, Allah un ko hayat-e-abadi (life that never dies) ata farmaayega. Yehi mu'aamala farishton ke saath hoga, kyunkay zaati tur per woh ghair faanii (mortal) nahi hain, Allah ta'ala jab tak chahega un ka wujood rahega.

3. Kaainaat, apni zaahari haal (zaahari surat) se apne Khaliq ki jin sifaat (attributes) ki khabar de rahi hai, Quran mein in hi sifaat ko alfaaz ki soorat di gayi hai. ke yahaan jab ek cheez zaaher hoti hai to woh amal ki zubaan mein kehti hai ke koi is ko zaaher karne wala hai aur jab khatam ho jaati hai to woh is baat ka amli e'laan (practical announcement) karti hai ke koi is ka khatam karne wala hai. Is tarah digar tamam Allah ta'ala ki sifaat

ka mu'aamala hai. Haqeeqat yeh hai ke kaa.inaat agar Khuda ki amli tasbeeh hai, to Quran Kareem Khuda ki lafzi tasbeeh hai.

﴿ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

[Verse 35 from surah An-Nur]

Allah Ta'ala asmaan aur zameen ka noor hai. (kaa.inaat mein) uski noor ke misaal aisi hai, jaise ek taaq (a recess in a wall) mein chiraagh rakha ho, chiraagh ek faanuus (chandelier) mein ho, faanuus ka haal yeh hai ke jaise moti ki tarah chamakta hua tara (star), aur woh chiraagh zaituun (olive) ke aise mubarak darakht ke tail se roshan kiya jata hai jo na mashriqi (east) ho na maghribi(west), jis ka tail (oil) aap hi aap bhadak (flame) ta hai, chahe aag us ko na lage, (is tarah) roshni par roshni , Allah apne noor ki taraf jis ko chahta hai rehnumai karta hai, aur woh logon ko misaalon se baat ko samjhaata hai, woh har cheez se khoob waqif hai.

Khulaasa (short summary)

Is ke noor hidayat ki haalat e ajeeb hai jaise: Faraz karain ke ek mehrab (shelf) hai aur is mein ek chiragh rakha hai aur woh chiragh ek qandeel mein hai aur qandeel taaq (a recess

in a wall) mein hai aur woh qandeel aisa saaf hai jaisa ke ek chamakdar sitara ho aur woh chiragh aik nihayat mufeed darakht ke tail se roshan kiya jatahai jo ke Zaituun ka darakht hai. Aur who darakth aisi jagah hai ke na us ki taraf mashriq(East) mein kisi darakht ya pahadh ka saya (shadow) hai ke shuru' din mein us par dhoop padhe aur na us ki taraf gharbi (west)mein koi darakht ya pahaad ki aadh (anything behind one can hide) hai ke aakhir mein us par dhoop na padhe, balkay woh khule maidan mein hai, jahan din tamam dhoop rahti hai. Aise darakht ka tail (oil) bohot hi saaf aur roshan hota hai aur is ka tail itna saaf aur sulagney wala hota hai ke agar us ko aag bhi na chhuye tab bhi aisa maaloom hota hai ke khud ba khud jal uthega aur jab aag bhi lag gayi toh noor 'ala noor hai. Yani ek to us mein noor ki bulandi ki qaabliyat hai aur upar se phir aag ke saath ijtema ho gaya aur phir ijtema bhi un khafiyaat ke saath ke chiragh qandeel mein rakha ho jisse bilmushahida (witnessing) chamak badh jati hai aur phir woh ek aise taaq mein rakha ho jo ek taraf se band ho, aise mauqe par shuaein ek jagah simat kar bohot tez roshni hogi, jaise bohot si roshniyan jama ho gayi hon, us ko "noor ala noor" farmaya. (Yahan par misaal khatam hui)

Pas is tarah momin ke dil mein Allah Ta'ala jab noor hidayat daalta hai to roz-ba-roz us ka phailao qabool haq ke liye hota

chala jata hai, aur har waqt hukm ilahi par amal karne ke liye tayyar rehta hai, kabhi baaz ahkam ka ilm bhi nah ho ta, kyunkeh ilm dhire dhire hasil hota hai. Jaise woh zaituun ka tail jo aag lagnay se pehle hi roshni ke liye tayyar tha, isi tarah momin bhi ilm ahkam par amal karne ke liye us ke ilm se pehle hi tayyar ho jata hai. Pas jab us ko ilm hasil hota hai to amal ki pukhtagii (maturity) ke saath noor-e-ilm bhi mil jata hai. Pas aise ilm aur amal ke jam'a ho jane par noor ala noor wali baat saadiq(in reality) ajaati hai. Gharz noor hidayat ilahiya ki yeh misaal hai aur Allah Ta'ala apne is noor hidayat tak jis ko chahta hai raah dikhaata hai. Aur isi tarah Quran-e-Majeed mein bohot si misaalen bayan ki gayi hain aur in se bhi logon ko hidayat hi maqsuud (intended) hai. Allah Ta'ala logon ki hidayat ke liye ye misaalain bayan farmata hai ta ke samajhne mein aasani ho.

Is misaal may chiraagh se Allah Ta'ala ki zaat ko aur taq se kaa.inaat ko tashbiih (comparison) di gayi hai. Aur fanoos se muraad woh pardah hai jis mein Hazrat-e-Haq ne khud ko nigah-e-kaa.inaat se chhupa rakha hai. Goya yeh pardah secret nahi balki strong presence ka pardah hai ke nigah-e-kaa.inaat us ko dekhne se qasir (lacking strength or power) hai. Is ki wajah yeh nahi hai ke darmiyan mein tareeki hai, balki asal wajah yeh hai ke darmiyan ka pardah shafaaf hai

aur ek shafaaf parday se guzar kar anay wala noor aisa qavi hai ke kamzoor taqat rakhni waali insani ankh (eyes) us ka idraak karney se aajiz hai. Yeh kamzor insani ankh (eyes) sirf un mahdood (limited) roshniyon ka idraak (perception) kar sakti hain jin ke andar kami hoti hai aur jin ke muqabil mein taariikii (darkness) moujuud hoti hai.

مَثَلُ نُورِهِ se woh ghalat fehmi door hoti hai, jo “Allah aasmano aur zameen ka noor hai” ke alfaaz se kisi ko ho sakti hai. Allah ko noor kehne ka maqsad yeh nahi hai, ke ma'az Allah us ki haqeeqat hi bas noor hona hai, haqeeqat mein woh ek zaat kaamil hai, jo sahib-e ilm, sahib-e qudrat, aur sahib-e hikmat waghera hone ke saath saath sahib-e noor bhi hai. Lekin khud us ko noor mehaz us ke kamaal nooraniyat ki wajah se kaha gaya hai, Allah ka noor sare jahaan ko munawwar kar raha hai, magar us ka yeh idrak (perception) har ek ko naseeb nahi hota. Us ki to'ufeeq hone ki ne'mat Allah hi jis ko chahata hai bakhshta hai, warna jis tarah andhe ke liye din aur raat barabar hain, usi tarah be basarat (visionless) insaan ke liye bijli aur sooraj aur chaand aur taroon ki roshni tou roshni hai, magar Allah ka noor us ko samjhai nahi deta. Us pehlu se us badnaseeb aur be taufeeq ke liye kaa.inaat mein har taraf tareeqi hi tareeqi hai.

Iqbal ne usi khayal ko zahir kiya hai:

Khird ki tang damaani se faryaad
Tajalli ki farawani se faryaad
Gawara hai use nazaara ghair
Nigah ki na musalmani se faryaad.

Iqbal ka kehna hai ke:
Aqal-e-insani mehdood hai, woh ek hi pal may saari kaa.inaat ka pura ilm hasil nahi kar sakti. Us ki wajah yeh hai ke who khawas-e-Khamsa (five senses) per mabni (depend) hai, aur hawaas (senses) ka amal mahdood hai.

Aur is ke muqabil mein ishq-e Ilahi ya vijdaan ek hi aan mein sari kaa.inaat ka ilm hasil kar sakta hai.

Tajalli ki farawani, ya'ni Asmaa' wa Sifaat-e Ilahiya ki tajalliyat ki kasarat itni hai ke insaan un ko shumaar nahi kar sakta. (Kullu yawmin huwa fi shaan) Ya'ni Haq ta'ala har lamha, apni zaat aur apni sifaat ki tajalliyat nazil karta rehta hai. Dusre shair mein insaan ki aqal ke bare mein Iqbal ka kehna hai ke woh jahalat aur nadani ki bina par kaa.inaat mein Allah ta'ala ke siwa ghair ke wujood ko tasleem kar leta hai. Ya'ni aqal insani khud kaa.inaat ko bhi haqiqi ma'ani mein moujood maanti hai aur yeh baat ghair tauheedi hai. Musalman woh hai jo haqiqi ma'ani mein Allah ke siwa kisi

ke wujood ko tasleem na kare. Bas kalma Tayyiba "La ilaha illallah" ka matlab hua "La mojooda illallah" yehi maslak Soofiyan ka hai aur yehi maslak haq hai.

Mazkoorah aayat Surah An-Noor ke 5th rukoo ki pehli aayat hai. Aur Surah An-Noor may 9 rukoo hai. Goya is ke beach may waqia hai. Is rukoo mein eman aur us ki asli haqeeqat ko tafseelat mein samjhaya gaya hai. Chunaancha pehli aayat mein eman ki haqeeqat aur us ki maa'ni ke liye tafseel laayi gayi hai ke woh ek noor hai, ek roshni hai, jis se insaan ka dil, us ka seena, us ka poora wajood, aur us ki poori shakhsiyat munawwar ho jaati hai.

Noor ke ajzaa-e- tarkiibii (components) do hain:

1. Ek woh noor fitrat jo har insaan ki fitrat mein rakha gaya hai.
2. Aur doosra noor wahy hai jis se noor fitrat ki takmeel hoti hai.

Aayat ﴿اللَّهُ نورُ السَّماواتِ وَالأَرضِ﴾“Allahu noorus samawati wal ard” zahiri alfaaz se qari ko ek ghalti hoti hai ke shaayad yahaan noor ka matlab Allah Ta'ala ki zaat par ho raha hai, is ghalati se bachne ki zaroorat hai. Kyunkay Allah ki zaat ka ilm, humare fehm o shaoor, ehsaas o idraak aur fikr o

nazar, hatta ke tasawwur ki sarhadoon se bohat bohat door hai.

Insaan jab yeh jaan leta hai ke mein Allah Ta'ala ki zaat ke bare mein kuch jaan nahi sakta, bas yehi kamal-e-irfan hai. Hazrat Ali (RA) ne farmaya ke: "Allah ki zaat ke bare mein behes se insaan shirk aur fitnah mein mubtila ho jaye ga." Is lehaz se upar ki aayat mein misaal Allah ki zaat ke liye nahi hai, balkay is par eman ki haqeeqat bayan karne ke liye hai. Imam razi ne farmaya ke noor koyi maadi (Natural) cheez nahi hai aur na aarzi (time being) cheez hai. In dono ki nisbat Allah ke taraf nahi hai. Aayat me do martaba "noorihi" ke alfaz aye hain. Ye darasal murakab-e-izafi (possessive case) ki tarkeeb hai.

Qaida yeh hai ke jab kisi cheez ki izafat kisi taraf ki jaati hai to woh cheez us ka ghair hoti hai. Jaise "mera qalam" is mein "qalam" alag hai aur "mera" alag hai, aur nisbat izafi (relationship) mera aur qalam ke darmiyan hai. Is lehaz se "noori-hi" ke ma'ani us ka noor ya'ni Allah ka noor, us se sabit hota hai ke noor se murad Allah ki zaat nahi ho sakti. Lehaza zaat-bari ko noor ka shart lagana sahi nahi hai. Is tarah ek aur daleel "Surah An'aam" ki pehli ayat mein moujood hai, jis se sabit hota hai ke noor se murad zaat-e-ilahi nahi ho sakti.

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ﴾

(Tamam shukr aur tamam ta'reef us Allah ke liye hai jis ne paida kiye aasman aur zameen aur banaye andheray aur roshni) Yahan sabit ho gaya ke noor ek banayi hui cheez hai aur zahir baat hai ke Allah ki zaat ko banayi hui nahi kaha ja sakta.

Ab khud lafz "noor" ko samjhein: Noor ya roshni asal mein woh cheez hai jis ki wajah se cheezein zahir hoti hain, ke roshni hi ke zariye hum ek doosre ko dekh sakte hain. Agar roshni na ho to andheray mein bawajood ankh ke hum nahi dekh sakte. Mukhtasar yeh ke hamari zahir basarat (vision) ke liye ek maadi (material)aur kharji (external) noor ki zaroorat hai warna dekh nahi sakte. Isi tarah ek batin (internal) noor hota hai jis se cheez ke ilawa cheez ki haqeeqat zahir hoti hai. Jaisa ke Hazoor Akram (SAW) ne dua farmaya: "Aye Allah mujhe cheezon ki haqeeqat dikha jaisi ke woh hain."

اللھم ارنی حقائق الاشیا کما ہی

(Allahumma arini haqeeqata al-ashya kama hiya)

Baqoul Iqbal:

"Aye ahl-e-nazar, zauq-e-nazar khoob hai lekin

Jo shay ki haqeeqat ko na dekhe woh nazar kya"

Is tarah baseerat batin (internal sight) ke liye ek noor batin (internal light) ki zaroorat hai aur woh noor batin ma'arifat khudawandi hai. Isi noor ma'arifat khudawandi ka zikr Surah Baqarah ayat 257 mein hai:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴾

Yani Allah iman walon ka dost hai, unko andheray se roshni ki taraf nikalta hai, yani laata hai.)

Jo Allah ko pehchan leta hai to us ko kaayenaat ke tamam haqaiq kowania (Facts of universe) aur haqaiq takweeni (Formative Facts) ke sath haqaiq tashreei (Legistative facts) bhi apne tamam asrar aur hikmat ke sath munawwar ho jate hain. Aur har cheez ki haqeeqat nazar aane lagti hai. Is tarah tamam haqaiq munkashif ho jaenge, ke shuru kya hai? khatima kya hai? Zindagi ki qeemat kya hai? Maut ki haqeeqat kya hai? Khair o shar ki haqeeqat kya hai? Ilm kis ko kehte hain? Maut aur saza aur jaza kyun zaroori hain? Ye sab insan ko ma'loom ho jaega, basharteke woh Allah ko jaan le.

Jis tarah hamari zahiri basarat ke liye kharji noor zaroori hai. Isi tarah baseerat batin ke liye noor-e-haqeeqat zaroori hai. Jis ko ma'arifat khudawandi ya iman billah kehte hain.

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾(Surah Al-Qasas: 88) (Siwaye Khuda ki zaat ke har cheez fana hone wali hai)

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾(Surah Al-Hadid: 20) (Aur duniyawi zindagi fareb ke siwa kuch nahi)

Allah Ta'ala ne Quran Majeed mein kayi maqaamaat par is baat ko insaan ke zehan nasheen karane ki koshish ki hai ke yeh dunya ki zindagi darasal ek aarzi (temporary) zindagi hai. Yahan ki bahaar aarzi aur khizaan aarzi, dil behlaane ka samaan bohot kuch hai magar darhaqeeqat woh nihayat haqeer aur chhoti chhoti cheezein hain, jin ko insaan apni kam Ilmi ki wajah se badi cheez samajhta hai aur is dhoke mein padh jaata hai ke unhein hasil karna goya kaamyaabi ki inteha samajh leta hai. Is ke barkhilaf (on the other side) aakhiraat ki zindagi ek azeem aur na khatam honay wali (eternal) zindagi hai. Wahan ke faiday bhi azeem aur mustaqil hain aur wahan ka nuqsaan bhi azeem aur mustaqil hai. Kisi ne agar Allah Ta'ala ki ma'arifat aur khushnoodi wahan paa li, toh us ko hamesha hamesha ke liye naimat aur saadat naseeb ho gayi. Jis ke samne duniya bhar ki daulat bekaar hai aur us ke barkhilaf (against) jo wahan ke azaab mein giraftar ho gaya us ne agar is duniya mein sab kuch pa liya toh us ko ma'loom ho jaaye ga ke woh bade ghaate ka

sauda kar ke aaya hai. Ishq-e-Ilahi aur duniyawi aqal aik doosre ki zidd hain.

Dr.Iqbal ne aik sher mein in khayalaat ki taraf ishaara kiya hai. Aik ka naam "roohaniyat" hai aur doosre ka naam "maddiyat (materialistic life)" hai.

Khird (aqal) dekhen agar dil ki nigaah se
Jahaan roshan hai noor La Ilaha se
Faqat aik gardish shaam-o-sahar hai
Agar dekhein farogh mehar-o-maah (sun and moon) se

Kyunkay ishq aur aqal aik doosre ki zidd hain. Yehi wajah hai ke maaddaparast (Materialist) aur Khuda parast, yani duniya waali zindagi guzarne wala aur aakhirat waali zindagi guzarne wala, aik doosre ke mukhalif (against) hain. Maadda parast (duniya ki chahat wala) aqal ke ilaawah aur kisi taaqat ya zariya hasil ko tasleem nahi karta aur Khuda parast, aqal aur hawaas (senses) ki sarhadon se aage hai. Is liye maadda parast us ko pa nahi sakta. Us ka kehna hai ke Khuda ka wujood aqal se sabit karo. Aqal-e-insani ka haal yeh hai ke woh dalaail waghera se us maqam tak zaroor pohanch jaati hai ke is kaa'inaat ka koi khaaliq hona chahiye. Laiken yaqeen paida nahi kar sakti. Maadda parast yeh kehta hai ke jo cheez aqal se poori tarah sabit na ho, ya samajh mein

na aaye us ko tasleem nahi kar sakta. Aqli daleel laao to eemaan laauunga.

Is ke barkhilaf (opposite) Khuda parast kehta hai ke Khuda ka wujood aqal se nahi balkay vijdaan (insight) se sabit ho sakta hai. Maadda parast kehta hai ke mein tumhare vijdaan (yaani ishq) ko tasleem nahi kar sakta. Khulasa yeh hai ke dono ki zaviya (perception) mein haqeeqat ko pahchan ne kay tareeqey alag hain. Dr.Iqbal ne upar ashaar mein in dono zaviya (perception) ka zikr kar diya hai.

Roohaniyat ki ta'leem yeh hai ke: Yeh kaa'inaat tamam "beginning to end" kisi zabardast zahen(mind) ka zahoor (appearance) hai. Aur maaddiyat ki ta'leem yeh hai ke yeh kaa'inaat tamam "beginning to end" maadde ki harkaat aur kai mukhtaleef shakalow ka zahoor hai (The movements and appearance of different forms) aur Kaa'inaat ki tamaam cheezein maadday zarraat ke tarqeeb (proportion) ka natija hai. Yani kaa'inaat ki haqeeqat maaddi hai, isi ko Natural bhi kehte hain.

Khulasa e rubaae (summary of four lines)

Iqbal ka kehna hai ke agar insaan is kaa.inaat ka mushahidah (observation) dil ki nigaah se kare to yeh haqeeqat us par zaahir ho jaati hai ke kaa.inaat ka wajood

haqeeqi nahi hai. Yani khud woh koi wajood nahi rakhti. Balkay La Ilaha ke noor yaani Asmaa Sifaat-e Ilahiya ki badolat qaayim hai. Is jahaan ki har cheez mein Allah hi ka zuhuur (appearing) hai. Goya lafz "roshni" se "wahdat-ul-wujood" (unity of existence) ka matlab nikal sakta hai aur agar is ke barkhilaf, kaa.inaat ka mushahida (observation) aqal ki nigaah se karein to aisa ma'aloom hota hai ke woh qanoon-e-fitrat (natural laws) ki paaband hai. Yani orbital rotation, orbital revolution, gravitational forces. Khulasa yeh hai ke ishq ya mazhab ke ruh se kaa.inaat mein Allah ke siwa kisi ka wajood mustaql (continues presence) nahi hai aur aqal ki ruh se kaa.inaat mein materials ke siwa aur kuch mu'juud nahi hai.

Aqal aur science

Jab aqal ne science ki madad se taraqqi ki to duniya aijadaat (innovations) se bhar gayi. Lekin aqal aur science dono ne mil kar aadmi se hamdardi ka jazba cheen kar elections and competitions ka jazba de diya. "Injeel" mein aata hai ke "Khuda ka khauf aqalmandi ki ibteda hai." Lekin aqal aur science is khauf-e Khuda ke liye zariya nahi ban sake. Aqal aur science, insani mushkilat ka hal talash karne ke liye nikle the, lekin is ke baraks hazaarun mushkilat paida kar diye hai.

Aqal may daryaaft karne ki quwwat hain. Aqal khud dekhti bhi hai aur samajhti bhi hai, lekin limited bhi hai.

Insaan ki asal mohabbat-e-Ilahi hai na ke maadah: Ghaur karein to pata chale ga ke insaan ki asal mohabbat Ilahi hai. Lekin insaan ne is duniya mein aakar apni asal ko bhool gaya, aur maadaat (materialistic life) mein giraftar ho gaya aur khwahishaat nafs ko apna tareeqa-e zindagi bana liya. Nafs amarah ki ghulami ikhtiyaar kar li. Chunancha is ghalt fehmi ka natija yeh nikla ke us ne Allah Ta'ala ke tamam qawaneen ko bhola diya, aur insaan ka wujood bani Adam ke haq mein be'ilaaj ho gaya. Us ne aman ke bajaye jang ko maqsad bana liya aur apne hi bhaiyon ko qatl karne laga. duniya mein qanoon Ilahi naafiz karne ke bajaye qanoon insaani, yaani khud apna qanoon naafiz kar diya. Aaj duniya mein jamla 57 Islami mumalik hain, lekin Islami hakumat kahin bhi nahi hai.

Islami mumalik mein jo hukumat ka tareeqa hai aur jis ko woh Islami kehte hain us mein aur dictatorship mein sirf naam ka farq hai. Iss tarah Khuda ke bande ko Khuda ka banda banane ke bajaye apna banda aur apna ghulaam banane lage hain. Duniya mein tamam fitna o fasaad, qatl o ghazwa ka bunyadi sabab yahi hai ke hukumraan Khuda ka naayab (representative) banne ke bajaye khud Khuda ban

gaye. Natija yeh nikla ke dictatorship ke shor se Allah ke bande tabaah ho gaye, is tarah dictatorship is duniya mein saari kharabiyon ka wajah ho gayi ke is ki wajah se insan ka shikaari khud insaan ho gaya.

Shirk ki tafseelat aur is ki buraiyaa

Ambiya alaihim-us-salam saare ke saare shirk ko rokne ke liye aaye aur Allah waahid ki dawat dene ke liye aaye. 12400 kam ya zyada ambiya ikraam waqtann waqtann is duniya mein mukhtalif muqamaat par aate rahe, is ki badi wajah yeh thi ke duniya mein insaan shirk ki taraf maa'iil (inclination) hota raha hai aur shirk Allah ki nazar mein gunaah kabeerah hai aur shirk se saari nekiyaan barbaad ho jaati hain.

Mushrik na-paak hota hai, ahl-e imaan mushrik ki sohbat se door rehta hai. Agar koi shirk ki haalat mein mar gaya aur tauba nahi kar saka to qayamat ke din us ko Allah Ta'ala maaf nahi kare ga, mushrik ke liye maghfirat ki dua nahi karne ka hukm hai, yahaan tak ke rasool-e Khuda bhi mushrik ke liye maghfirat ki dua nahi karein ge.

Teen ne'maten

Ummat-e-Muhammadiya ko teen ne'maten (blessing) hasil hai:

(1) Azadi

(2) Aapsi bhai charagi (brotherhood)

(3) Aapsi musawat (Equality)

Takhleeq insani ka maqsad yeh hai ke woh sirf Allah Ta'ala ki farmabardari kare. Lekin agar woh kisi aur aitbar se bhi dosron ka ghulam ho jata hai to woh Allah Ta'ala ki farmabardari nahi kar sakta.

Quran Majeed ke ilawa duniya mein jis qadar mazhabi kitaben maujood hain, un mein se kisi kitab mein azadi ki ta'leem nahi milti. Baaz kitabon mein musawat (equality) ki ta'leem zaroor maujood hai lekin woh bhi namukkamal (incomplete) hain. Quran Majeed ki khasiyat (speciality) yeh hai ke woh duniya ko pehli martaba haqiqi azadi, equality ki ta'leem diya hai aur us ke qawaneen bhi nafiz farmaye, jin ki badolat yeh asool zinda reh sakte hain aur yehi woh khasiyat hai, jo Qurani ta'leemat ko tamam mazahib ki ta'leemat par bartari (superiority) ata karti hai.

Quran-e-hakeem ne in tamam maqasid ko band karwa diya jo insan ko azadi se mehroom kar dete hain:

(1) Shirk - insan ko azadi se mehroom kar deta hai.
(2) shaytaniyat aur us ki mukhtalif suratein - insaan ko azadi se mehroom karti hain.
(3) Mazhabi peshwa, dawlat mand hazraat bhi insanon ko azaadi se mehroom kar dete hain, is liye Islam ne in tamaam logon ki muzamat ki hai, chananche Musalmanon mein sab se zyada ba izat wohi hai jo sab se zyada muttaqi hai. Mazahib alam ki tareekh gawah hai ke mazhabi peshwa, dawlat mand hazraat ne mukhtalif tareeqon se insanon ko Khuda ki farmabardari ke bajaye apni farmabardari par majboor kiya. Yeh log har zamane mein insanon ke dimaghon par hukmaran rahe hain. Islam chunke insan ko sirf Allah ka ghulam banana chahta hai is liye is ne insaan ko in tamam tabaqat ki ghulami se nijaat dilai. Europe ne jis azadi ki ne'mat se insanon ko 18 century mein pahchaan diya, Islam ne woh ne'mat 7th century mein aam kar di thi. Europe ne insanon ko sirf siyasi azadi se pahchaan kiya, lekin Islam ne insan ko azadi ki jumla asnaaf se mala mal kar diya.

Misaal (example):
(1) Hurriyat (freedom) nafs: Yaani har insan apni maa ke peit se azad paida hota hai.

(2) Hurriyat zameer: Yaani deen ke mamle mein har shakhs azad hai, koi kisi par jabr (force) nahi kar sakta yaani "La ikraha fid-din."

(3) Hurriyat ilm: Yaani har shakhs husool-e-ilm mein azad hai, koi shakhs kisi par pabandi nahi kar sakta, jaisa ke Hindu dharm mein shudra, vaid ka ilm hasil nahi kar sakta.

(4) Hurriyat aqal: Yaani har shakhs ko ghor o fikr aur apne khayalat ke izhar ki azadi hasil hai.

(5) Hurriyat amal: Yaani har shakhs ko amal aur taraqqi ki azadi aur mauqay hasil hain.

(6) Hurriyat Watan: Yani har shakhs jis jagah zamin ko chahe apna watan bana sakta hai.

In par ghaur karne se pata chalta hai ke Islami dunya mein insaan ki azadi ka sab se bada madadgaar hai. Islam ne insaan ko un azadiyon ki ne'mat se is liye maalamal kiya hai ta-keh woh dil aur sukoon ke saath Allah ki farmabardari kar sake.

Agar ghaur karein toh pata chalta hai ke Tauheed-e-Ilahi "La ilaha illallah" ka matlab hi yeh hai ke kayenaat mein Allah ke siwa aur koi hasti insaan par hukumran nahi hain. Is lehaz se tauheed hi se azaadi paida hoti hai aur hurriyat(freedom)

se equality hai. Kyunkay sare insaan ek Khuda ke banday hain, yani Allah ke ghulam hain to phir ek insaan doosray insaan ka ghulam nahi ho sakta, balke sare insaan Allah ke ghulam ho jayenge aur sare insaan aapas mein equally hain, albatah aapasi bhai charaghi ke liye imaan ki qaid lagayi gayi hai. Kyunkay insaan jab tak imaan nah laye us ki azadi mukammal nahi ho sakti. Aisi soorat mein aapasi equality aur brotherhood bhi hasil nahi ho sakti. Kaafir aur mushrik mukammal tor par azad nahi hota, mukammal azadi tauheed hi mein hai, yani azadi Islam qabool karne ka in'aam hai.

Tauheed se azaadi paida hoti hai. Internal development ke liye tauheed zaroori hai. Jo kal tak ghulam the woh azadi paane ke baad hukumraan ho gaye.

Hazrat Esa (AS) ka qoul hai ke ek ghulam do aqaaon ko khush nahi rakh sakta.

Daur hazir, Islami mumalik aur musalman

12th sadi is aitbar se bhi ahem hai ke is mein inqilabat aaye hain. Mashriq mein barson se ikhtiyar se chumte hue hakmaranon ko be dakhal karne ke liye awam mutahid ho gaye aur hamein behesiyat musalman bhi aalam-e-Islam ke haalaat se ba-khabar rehna zaroori hai, takeh aalam ke

musalmanon se ba-khabar reh sakein. Arab mumalik ke Inqilab se waqfiyat haqiqi tor par rakhna zaroori hai takay nazarin ka Islami nuqta-e-nazar ko samajh kar Islami zehan ban sake.

Ghulami dar ghulami

Islam ke nizaam mein aqeedat, ibadat, Islam ke arkaan ki hesiyat rakhti hain. Tehzeeb-o-tamaddun, ma'ashiyaat, siyasiyat, yeh tamam cheezen daerah-e-Islam aur daerah-e-deen mein daakhil hain. Azadi, insani musawaat aur insaan ke bunyadi haqooq, Islam mein bohot ahmiyat rakhte hain. Dunya mein jitne bhi Islami mumalik hain, wahan kahin bhi Islami hukumat nahi hai, balkay musalmanon ki hukumat hai. Jahan ke awaam azadi ki nemat se mehroom hain, ab awaam be-daar ho chuke hain. Hakimon ki gardan naap rahe hain chunaanche Tiyoonis, Libya, aur Misr mein jabri hukumaton ka khaatma ho chuka hai. Inqilab ki lehar Urdan, Aljazair, Morocco aur Shaam har taraf phail rahi hai.

Taaj ucchale ja rahe hain, takht giraye ja rahe hain, ihtijaajat, mutaalibaat aur muzaharoon (Protests, demands and demonstrations) se hukoomtain larzaan hain, kyunkeh yeh hukmaran ek arsa se Maghribi mumalik America, France aur Britain ke ghulam hain. Yeh log awaam ko apna ghulam

banaayein aur unki azadi ko khatam kar diye. Iss tarah musalman hukmaran Angrezon ke ghulam aur yeh ri'aya hukmaranon ke ghulam.

Kaise musalman, kaisa Islam, aur kaisi hukoomtain? "Musalman, Ibleesi nizaam ko khatam karne ke liye apni zindagi laga kar qeemti ho jayein." (Dr.Iqbal).

Aisi ghulami dar ghulami se azadi ki jaddojahad awaam kar rahe hain. To ulama-e-Arab fatway jaari kar rahe hain ke hukumat ke khilaaf baghawat haram hai aur pur aman muzaharay aur jaloos sab najaaiz hain. Ek taraf azadi ko hasil karne ke liye awaam jaan ki baazi laga rahe hain aur udhar ulama-e-waqt ke yeh fatway. Aisi surat hal mein awaam to awaam khawas bhi is khasoos mein shash o panj mein hain ke darsal Islam ki raaye kya hai? Deen kis aitbaar se rahnumaai karta hai? Aur Islam ka siyasi nizaam kya hai? Us ka jawab aasaan hai, ulama haq bajanib nahi hain, kyunkeh woh khud ghulam hain. Aise gaye guzre zamane mein bhi ulama-e-haq kahin na kahin khaal khaal hi sahi mojood hain. Jo Islam ka sahi nazariya ko haalaat e haazira ke tanaasur mein paish karte hain. Chunaanche Yusuf al-Qaradawi ne awaam ke mutaalbaat ki purzor ta'eed ki hai aur hukumti istibdaad aur zulm ke khilaaf awaaz buland karne ki himayat ki hai aur ghulam hukmaranon ki ta'eed

karne ke bajaye, awami tehreek ki ta'eed ki hai. Yeh baat to bilkul wazeh hai ke ulama Arab aur muftiyan Arab imama badosh wa aqal posh apne Arab mumalik mein is qadar azad nahi hain, jitne Hindustan waghera mein ulama-e-karam aur muftiyan karam azad hain. Jamae Azhar ke ulama, Husni Mubarak ki 40 saalih hukoomat tak unhi ki ta'eed mein fatway dete rahe, yani haq ke khilaaf unhi ki ta'eed karte rahe.

Agar Islam mukammal nizaam hayaat hai aur siyasat aur hukoomati amoor bhi Islam mein daakhil hain, to ulama-e-karam un istibdaadi (١) hukoomaton aur (2)hukmaranon ke khilaaf khamoshi kyun ikhtiyaar kiye hue hain? Un ki khamoshi ka matlab yeh hua ke siyasat se deen ka koi wasta nahi hai. Aur deen aise halaat mein koi rahnumaai nahi karta hai. Iss khamoshi ka matlab sirf yahi hai ke hukmaranon ke zulm o sitam ki khamoshi himayat ki jaaye aur is khamoshi mein khud ki salamti bhi qaim reh sake.

Islam iss khasoos mein kya rahnumaai karta hai?

(١) Agar khalifa kisi jamaat par zulm kare to us zulm se nijaat ke liye mazlum jamaat itaat ameer se inhiraf kare aur apna haq talab kare. Aisi surat mein us jamaat ko "baghi" aur us amal ko "baghawat" ka naam nahi diya ja sakta aur doosre

musalmanon ke liye yeh zor nahi hai ke woh khalifa ki madad in mazlumon ke khilaaf kare, is tarah zulm par madad hogi.

(2) Islam ne itaat ameer ka hukm diya hai, nah ke itaat amar ka. Aur ameer woh hai jo musalmanon ki raza aur pasand se muntakhib ho jis ko khalifa kehte hain. Aur amar woh hai jo az khud musallit ho jaye aur mulk ke nizaam ko Islami ikhtiyar e hayat par chalanay ke bajaye maghrib ke nizaam hayat par chalata rahay... Aisay haalaat mein awaam agar Islami Jamhoori nizaam ki khaatir maujooda dareena istibdadi nizam (an age-old tyrannical system) ko badalnay ki koshish kartay hain toh qabil mubarakbad hue. Yeh baat yaqeen ki had tak pohanch chuki hai ke deen ka sahih tasawwur khasosan Islami nizaam mein hukoomat ke silsilay mein nah sirf awaam balkay khawas kay zehnon se bhi mahw ho chuka hai ke woh "Islami hukoomat" aur "Muslmanon ki hukoomat" ke darmiyan farq nahin kar sakte. "Islami iqtidar" aur "Muslmanon ke iqtidar" ke darmiyan farq nahin kar sakte. Yeh logon ki deen bezaari aur deendar bezaari ki hud ho gayi hai ke woh khud masti ki zindagi mein mashghool hain. Logon ka yeh tasawwur hai ke agar musalman baadshah ho ya musalman sadr ho toh itna kafi hai. Halankay individual zindagi mein jis tarah namaz, roza, waghera ki pabandi zaroori hai usi tarah ijtemai zindagi

mein Islam ke siyasi aur iqtisadi ahkaam ka nafaz bhi zaroori hai aur agar yeh nizaam nafiz nahin hai, toh woh Islami hukoomat hi nahin hai aur agar aisi hukoomat ko badalnay ki koshish ho rahi hai toh aisi koshish par Islami khilafat ke silsilay ke fataway jaari karna ek be jur baat hai. Yeh sirf zamanah saazi hai khud faraibi hai aur awaam ko dhoka dena hai. Kyunkay yeh fataway tasawwur deen ke ain khilaf hain. Ulama karam aur muftiyan azaam ka farz mansabi hai ke woh Musalmanon ki sahih rahbari ilmi roshni mein karen takay Musalman waqif ho jayain.

(1) Islami nizaam hukoomat kya hai?

(2) Shareeat ke nafiz ki kya suratain hain aur kiss qisam ki koshish karni chahiye?

(3) Islam ka shuraai aur jamhoori nizaam kya hai?

(4) Islam mein baadshahi nizaam ko kiss qadar napasand kiya gaya hai?

(5) Islam ke siyasi nizaam ke qad o qaal kya hain?

Deen toh nasihat ka doosra naam hai, Ulama ke paas zabaan hoshyar aur dil dardmand ho, aur doosri taraf ahl-e-sultant ke paas gosha haqiqat pasand hon. Haq goi aur nasihat toh ulama ka farz mansabi hai na ke khushamdi, zamanah saazi

aur bay waqt ka sukoot ikhtiyar karna. Hukkamranon ke liye zaroori hai ke woh apni khariji policy par nazar sani karen. Kyunkay apni gaddi ko bachanay ke liye awaam ka khoon karna aur Maghribi hukoomaton ke ishaaron par chalna, jis par chalnay se Islami mafad sarasar khatray mein hai ek zabardast ghalti hai. Arab mumalik mein 6 karor awaam unpadh (illiterate) hain, bahar ka samaan daraamad karna, aish karna aur khushhal aur khushjamaali yehi miyar zindagi arabon ki nazron mein hai. Arab mumalik ke inqilaab ko "spring revolution" ka naam diya gaya hai. Lekin asal bahar toh bohot door hai. Kyunkay Islam ka adilana nizaam mukammal tor par roye zameen par kahin bhi nahin hai. Islami nizaam-e-hukoomati mein Khalifa ki ita'at unhi ahkaam mein hoti hai jo shareeat ke mutabiq hon aur Khalifat alwaqt maozool karne ke qabil ho jata hai jab woh shareeat ka nafaz na kare, ya shareeat se istikhfaaf kare, yaani shareeat ko ahmiyat na de. Agar Khalifa ka andaaz hukoomati muaawiq shareeat nah ho toh us par tanqeed bhi afzal al-jihad hai.

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

[البقرة: 34]

(Aur jab hum ne kaha malaa'ikat ko: 'Adam ko sajda karo', to sab ne sajda kiya magar Iblis na kiya, usne inkar kiya aur wo kafiron mein shumar hua.)

﴿إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾ [ص: 73] ﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ﴾ [ص: 74]

(Pas tamam farishton ne sajda kiya magar Shaitan akar betha aur wo kafiron mein shumar hua.)

Tashreeh: Allah Ta'ala ne jab farishton ko hukm diya ke wo Hazrat Adam ko sajda karein to siwaye Iblis ke sab ne sajda kiya. Allah Ta'ala ne Iblis se farmaya ke tu ne takabbur ki wajah se sajda karne se inkaar kiya aur tu kafiron mein se ho gaya. Us par Iblis ne jawab diya ke aye kainaat ke malik! Mujhe Adam se koi dushmani nahi thi aur main kis tarah tere huzoor mein baraai aur takabbur ka kalma zubaan par laata, ya sajda karne ke hukm se inkar karta, main yeh samajhta hoon ke main Adam ke liye sajda karna teri marzi aur teray irade mein hi nahi tha. Allah Ta'ala farmata hai ke yeh tujh ko kab maaloom hua, tere sajda na karne se pehle ya sajda na karne ke baad? Us par Iblis ne jawab diya ke mujhe inkar karne ke baad maaloom hua ke sajda karna meri taqdeer hi mein nahi tha. Allah Ta'ala ne farishton se mukhatib hokar farmaya ke sajde ka hukm diye jane ke baad sajda karne aur na karne ke maamle mein wo azad tha, usne

takabbur ko ikhtiyar karke apni azadi ka ghalat istemaal kiya, aur baad mein kehta hai ke yeh us ki taqdeer hi mein nahi tha. Goya wo apni azadi ko majboori ka naam de raha hai.

Amal ki azadi har insan ko hasil hai. Allah Ta'ala yeh dekhna chahta hai ke insaan apni azadi ko hukm ilahi ke teh th(under) kar sakta hai ya nahi? Aadmi azad hai. Chahe amal kare ya na kare. Amal ke aitbaar se jaza milti hai. Taqdeer wali baat to amal se pehle nahi hai balki amal ke baad wala mamla hai. Amal ke neek ya bura hone ka ilm to pehle hi hota hai. Bawajood ilm ke agar wo us ilm ke khilaf kare to us mein taqdeer ka kya daakhil? Rah gayi tadbeer, to tadbeer ka kaar-amad aur samra-aawar hona ya nahi hona yeh bhi amal aawri ke baad hi ka natija hai. Kisi amal se pehle ilm hai, tajurba hai, mashwara hai aur phir tadbeer hai, us ke baad irtikab hai, phir natija hai, Musalman mazkoorah Quran ki aayat se sabak lein.

Nafs Ammara Aur Iska Tazkiyah: (Surah Al-Kahf: 28)

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

[الكهف: ٢٨]

(Aur apne dil ko un logon ki sngat par mutmain karo jo apne Rab ki raza ke talibgaar ban kar subah sham us ko pukarte hain. Aur un se hargiz nigaah na phero. Kya tum duniya ki zeenat pasand karte ho aur jis shakhs ka dil hum ne apni yaad se ghafil kar diya hai aur wo apni khwahish ki peeroi karta hai aur uska kaam hud se barh gaya hai uska kaha na maano.)

Aayat mazkoorah ke shaan-e-nuzool mein chand waqiat mazkoor hain. Ho sakta hai ke wo sab hi is aayat ke nuzool ka sabab bane hon. Ibn Abbas (RA) ki riwayat ke mutabiq saradaran Quraish jo mushrik the wo Hazrat Muhammad ﷺ se kehte the ke yeh Bilal, Soheb, aur Ammar bin Yasir aur Khabbab bin Arat aur Abdullah ibn Masood (RA) jaise ghareeb log jo tumhari sohbat mein bethe rehte hain hum un ke sath nahi bethe sakte. Un ko hatao to hum tumhari majlis mein aa sakte hain aur ma'aloom kar sakte hain ke tum kya kehna chahte ho. Dusri riwayat Baghwi (RA) ki hai ke Ainiyah bin Hasin Fazari jo Makkah ka saradar tha wo Hazrat Muhammad ﷺ ki khidmat mein hazir hua, is waqt Aap ke paas Hazrat Salman Farsi (RA) bethe hue the, jo faqeeran Sahaba mein se the. Un ka libas khasta aur haisiat faqirana thi, isi tarah ke kuch faqeer aur ghuraba majma mein the. Ainiyah ne kaha ke hamein aap ke paas aane aur

aap ki baat sun'ne mein ye hi log mani hain. Aise khasta hal logon ke paas hum nahi bethe sakte. Aap ya to un ko apni majlis se hata dein ya phir kam az kam hamare liye alag majlis bana dein. Chunaanche is tarah ke waqiat par irshad bari hua, jis mein un logon ka mashwara qubool karne mein sakhti ke saath mana kiya gaya, balki us ke baraks yeh hukm diya gaya ke aap apne nafs ko un ke saath baandhe rakhein, matlab yeh hai ke ta'alluqat aur tawajjuhat sab un logon ke saath wabasta rakhein, ma'amlaat mein unhi se mashwara karein, unki imdad aur eaanat kiya karein, is ki wajah aur is ki hikmat yeh batlayi gayi hai ke yeh log subah o shaam, ya'ni har haal mein Allah ko yaad karte hain, isi ka zikr karte hain, unka amal khaas Allah ki raza ke liye hai aur yehi batein hain jo Allah Ta'ala ki madad ko khinchti hain, Allah ki madad aise logon ke liye aati hai.

Chand roz ki kismparsi se na ghabraain. fatah o nasrat unhi ko hasil hogi. Abhi yeh sawaal ke unka mashwara to qabil amal tha ke unki ek majlis alag kar di jaati takay dawat-e-Islam ke pohanchane mein sahoolat hoti. Magar is tarah ki taqseem mein sarkash maal daroon ka ek khaas aizaz o ikram tha, jis se ghareeb musalman ki dil shikni ya hosla shikni ho sakti thi, ya phir unki ghurbat ka ehsas unko dilaya jata. Chunaanche Allah Ta'ala ne is ko gawara nah farmaaya

aur asool tabligh-e-deen yehi qarar diya ke musawaat qaim rahe. Yeh woh Sahaba-e-Kiram hain jo Hazoor-e-Pak ﷺ ki sohbat mein rah kar nafs ammara ko maghloob kiya tha aur ba'z hazraat to usi ke liye sab kuch chhod chhad kar aap ke qadmon mein aagaye thay. Tareekh Islam mein unka laqab "As'hab-e-Suffa" hai.

Jab tak nafs ammara maghloob nah ho, insaan shari'at Islamiya ki mukammal itaat nahin kar sakta. Arkaan zahiri ya'ni: Namaz, Roza, Zakat, Hajj ke saath saath Rasool Allah ﷺ ki kaamil itaat hogi, to nafs ammara maghloob hoga. Sahaba-e-Kiram Mu'een Rasool ﷺ se nafs ammara ke khilaaf jihad karne ke liye ruhani taqat haasil karte thay. Phir us taqat aur hosla aur wilayat ke haasil hone ke baad apne nafs ko maghloob karte thay.

"Nafs ammara" ke baare mein Allah ke Rasool ﷺ ne farmaya: Tera dushman tere pehlu mein poshida hai. Un dushmanon ke naam yeh hain: (1) Khwahishat (2) Gussa (3) Hub-e-jah o maal (4) Hasad o tamanna (5) Takabbur. Mazkoorah aayat (Surah Al-Kahf, Ayat 82) mein jihad akbar ke liye sohbat zaroori batlayi gayi hai. Kyunkay insaan apni islah aap nahin kar sakta, apni kharabiyon ko khud nahin dekh sakta, is ke baraks insaan apne nafs ko bara samajhta hai, us se bad-gumaan rahe. Khudbini (inner look) usi ka

naam hai ke insaan apne amal, apni soch aur apni fikr hi ko behtar samajhta rahe. Aur is ka ilaaj "Sohbat-e-Saleh" se hi ho sakta hai. Mansab Nabuwwat mein tazkiya nafs hai ke Rasool Allah ﷺ ummat ka tazkiya nafs kiya karte thay. Nafs ke silsile mein Quran mein kayi maqamat par hidayat ki gayi hai.

Surah Al-Tawbah: 61, Surah Al-Ankabut: 69, Surah Al-Baqarah: 82, Surah Al-Imran: 24, Surah An-Naml: 47-57, Surah Al-Tawbah: 2, 8, Surah Al-Ankabut: 96, Surah Al-Tawbah: 37, Surah At-Tahrim: 9, Surah Al-Furqan: 25, Surah Al-Haj: 87, aur ghairah.

Maa'iyat nafs se ma'rifat nafs haasil hoti hai, anaasir arba'a aag, paani, hawa, mitti se mawalid thalatha ya'ni jamadaat, nabataat, haywaanat aur insaan ki paidaish hui. In anaasir ke jawaahir mukhtalif hain un mein jitni lataafat hogi usi qadr woh quwwat hote hain, Allah ki zaat lataafaton ka munbaa hai, lataafat ki inteha hone se hi woh aankhon se ojhal hai.

Insaan ki paidaish anaasir arba'a se hai. Aur nafs ammara mein quwwat aur zor aur is mein numoo ghiza se hai. Goya anaasir arba'a ke khwass mein taqat aur is mein taraqqi ka zariya ghiza hai. Aur yehi ghiza baqaa-e-wujood ka zariya

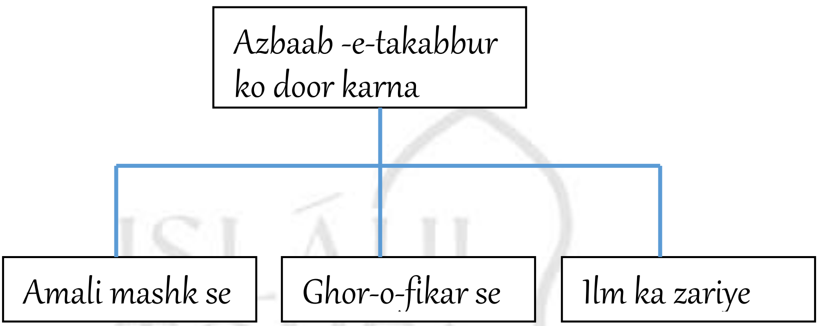
hai. Jin anaasir se nafs bana hai un anasir ke khwas bhi nafs mein mojood hain. Yani insani nafs mein hirs-o-hawas, ghusa, kibr, hasad, shahwat, khwahishat, bakhil, khud-sari, khud-gharzi, khud-bini, khud-faribi, khush-fahmi, khud-masti, waghera mojood hain. In mazkoorah khwas aur sifat ki wajah se insaan mein pasti aur mohtajgi aajati hai. Is ki islah ke liye sirf rabani akhlaq ka hasil zaroori hai. Is ke liye zaroori hai ke nafs ruhaniyat ki panah mein aajaye, jo apne andar rabani sifat ka juz li hui hai. Is ki panah se "Nafs Amara" pehle "Nafs Lawama" mein pohanch jayega, phir ek waqt aayega ke woh "Nafs Mutma'inna" ke marhale mein dakhil ho jayega. Is ke liye insaan ko bohot hi sakht marahil se ek muddat tak guzarna parta hai.

Rabani akhlaq ya ruhani akhlaq kya hain?

Eesaar, sakhaawat, qana'at, zabt nafs, sabr-o-shukr, wusat, hosla, istighna, waqar, Khuddari, be-niazai, be-ihtiyati, istighna-e-jahi, aur istighna-e-mali waghera.

In sare akhlaq ke zuhoor ke liye a'maal zaroori hain. A'maal ki kifayat aur kammiyat ke ta'yeen ke liye nah sirf shar'a, balkay namuna min Allah basurat Rasool Akram ﷺ mojood hai. (1) Insani jism a'maal ke sudur ke liye zariya bane, (2) Aql qanoon-e-zindagi ki rahbari mein madadgar

hojaye. Is tarah jism-e-insani aur aql-e-insani, qanoon-e-insani par chal kar rooh ko nafs mutma'inna ke darje mein rakhe. Poori shareat ahkam, bashamool arkaan-e-Islam: husool ilm deen waghera ka mansha yeh hai ke mumin tazkiya nafs ke zariye Allah ki raza ko hasil kar ke khud ko akhirat ke aitbar se qeemti bana le.



Sharai' aur Ahkam

Haqeeqat mein tazkiya ke juziyaat hain jo tazkiya ko kamal karti hain, aur tazkiya ko roshan karti hain. Quran fahmi aur Quran dani se iman mein izafa hota hai, is se a'maal mein wusat aur nikhar paida hota hai. Ilm, amal he se pakhta hota hai.

Pas Islami qawanin ka asal maqsad (1) tazkiya aur (2) taqwa ko badhana hai. Jaise:

Namaz: Be haya'i aur munkarats se rokti hai.

Zakat: Apne maal ki pakizgi ke liye di jati hai.

Roza: Se maqsad, taqwa aur parhezgari hai.

Hajj: Mein bohot se maqasid hain.

Agar Islami qawaneen un maqasid se mehroom ho jate hain to tazkia aur taqwa dono bhi hasil nahin ho sakte. Islami ahkam aur qawaneen ko Allah ke sifat aur akhirat ke aqeede ke darmiyan rak kar bayan kiya gaya hai, taake qari ahkam se mutasir ho kar amal karney wala ho jaye.

Mazkoorah asbaab mukhtalifah ki wajah se insanon ke darmiyan har aitbar se farq ho gaya hai. Koi achay mauqay aur achay zariay paata hai aur un ke sath sath salahiyat bhi achhi hoti hain, to aisa shakhs duniya mein ta'leem yafta ho jata hai. Kyunkay us ki jismani taqat, sehat aur digar khobiyan bhi us mein hoti hain jin ki bina par zindagi khushhaal ho jati hai. Apne akhlaq aur aadaat ko sanwarata hai, muashray mein shohrat ho jati hai, is tarah ta'leem o tarbiyat, akhlaq aur husn e masshirat mein sab se aage nikal jata hai. Jis ki wajah se kam waqt aur kam mehnat se zyada dawlat kama sakta hai. Us ke bar khilaaf koi aisa hota hai ke us ko mauqay barwaqt aur mozon nahin mil sakte, zariay mehdood hote hain, halaat nasazgar, salahiyaton ke aitbar se bhi kami hoti hai, aisi soorat mein aisa shakhs sakht mehnat

ke bawajood zyada dawlat nahin kama sakta. Baherhal mazkoorah asbaab ki bina par duniya ke sare insanon ke darmiyan dawlat ke aitbar se, ta'leem ke aitbar se, jah o iqtedar ke aitbar se, rehan o sehan ke aitbar se, muashray mein rutbay ke aitbar se, deeni ilm o amal ke aitbar se, aadaat o atwaar ke aitbar se, hasb o nasb ke aitbar se, aur digar mutafarriqa aitbarat ke paish nazar farq ho jata hai. Yeh sunnat Allah hai. Natijatnn koee dawlat mand, koee mukhlis, koee khushhaal, koee bad haal, koee kasrat-ul-ayyal, to koee be-awlad, to koee kam awlad wala, koee awlad nareena se mehroom, to koee aur tarah se mehroom, koee aalim, to koee jahil, koee hakim, to koee mahkoom, koee aqa, koee khadim, koee zaheen, koee ghbi, koee naadan, koee aqalmand, koee qad aawar, to koee kasheedah qamat, koee khoobsurat, to koee qawi, koee zameendar, to koee kashtkaar, koee chaudhri, to koee sardar, koee faqeer, to koee maskeen, koee sehatmand, to koee bemaar, waghera waghera.

Inhi ikhtilaafat se duniya bhari hue, duniya saji hue hai. Natijatan dawlat mand mein takabur, fakhr aur gharoor, faqeer mein maskiniyat, aajzi, khaaksari, aur kam dawlat mand mein hasad ka jazba. Is tarah sari rohani bimariyan jaise: zulm o ziadti, fitna, fasad, loot, khasoot, na insafi, dhoka, fareb se duniya bhar hue hai. Yeh kharabiyan har

sheher mein, har mulk mein, har basti mein, har khandan mein, mashriq mein, maghrib mein, shumal mein, janub mein, har taraf pheli hue hain. Har ek ka dil hirs o hawas, rashk o hasad, fakhr o gharoor se bhara hua hai. Aur har ek yahi chahta hai ke us ko doosron se zyada mil jaye. Lekin sunnat Allah yaani (qudrat ka qanoon) yeh hai ke sab ko kuch kuch milta hai, har ek ko sab kuch ya sab ko kuch nahin milta, phir kisi ko jaldi aur kisi ko der se milta hai.

Aisi duniya mein sabr zaroori hai:

Duniya ki chahat to sab ke dil mein hai, lekin husool duniya mein kami aur ziadati sab min Allah hai. Aur yeh hukumat ilahi ka taqaaza hai, ilahi qanoon hai. Aur isi ka naam taqdeer hai. Jis ko duniya mil gayi to woh takabur ki nafsiyat mein jeene laga aur jis ko kam mila woh hasad ke nafsiyat mein pad gaya. Is tarah taqdeer par raazi to dono hi nahin ho sakte. Dawlat mand ke liye ek imtehani parcha hai ke fakhr o gharoor mein par jata hai ya nahin? Jis ko kam mila us ka imtehani parcha yeh hai ke hasad ki aag mein jalta hai ya nahin? Faroq ka sara nizam aalam insaan ki aazmaish ke liye hai.

Kabhi kisi ko mukammal jahan nahin milta,
Kahin zameen to kahin aasmaan nahin milta.

Isi tarah gunahon ki jadh duniya hue, duniya ki mohabbat hue, duniyadari hue, duniya rukhi zindagi hue, ya nahin?

Har insan ke andar paidaishi tor par ek "ana" maujood hai. Aam halat mein yeh jazba soya rehta hai. Us ke shar se mehfooz rehna hai to us ko khawabeeda hi rehne den, us ko bedaar kare to fasad hoga. Amli tor par ijtimaai zindagi mein baar baar aisa hota hai ke kisi naadan ya kisi kam deen ya kisi fasadi shakhs ki taraf se doosre insan ko takleef pohanch jati hai. Is tarah "ana" ki bedaari amal mein aati hai. Aksar halaat mein is ka behtareen hal yeh hai ke ibtidaai takleef ko bardasht kar len. Yani us ka jawab dene ki koshish na karen. Yeh goya aisa hi hai jaise kankri ki chot bardasht kar lena hai. Isi ko tolerance kehte hain. Is ke liye bhi sabr ki zaroorat hai, bardasht khud sabr hai aur eman ka doosra naam sabr hai.

Zindagi ki asal hakeekat hai ke agar insaan ko mushkilat ka samna karna pade to usay bardasht karna hi behtareen hal hai. Duniya mein dukh bhari zindagi guzarnay ka sab se behtareen tareeqa hai ke insan sab ke saath rahay. Quran e Majeed mein sabar ki tareef hai aur yeh dunya imtehan gaah hai, aish gaah nahi.

وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

دعا ہے کہ اللہ تعالیٰ مؤلف و جملہ معاونین و اہل و عیال کو اجر کثیر سے نوازے اور اس کتاب کو ان کی میزان میں حسنات کا ذخیرہ بنادے اور اس کا نفع عام فرمادے۔ اللہ تعالیٰ ہم سب کو آخرت کا یقین، عقل سلیم اور فکر مستقیم عطا فرمائے۔

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